that city. Gradually other schools were established. By 1961 the sisters conducted nine schools and administered one hospital in the Archdiocese of New Orleans and five schools in the Diocese of Lafayette, Louisiana. At the New Orleans motherhouse they also conduct Mt. Carmel Junior College for the education of their young religious. The congregation was aggregated to the Carmelite Order in 1930. In 1951 the sisters changed from the Rule of St. Augustine to that of St. Albert. They take simple perpetual vows. In 1957 the congregation became a pontifical institute, and in the following year its constitutions were revised accordingly. After 1960 applicants from the Philippine Islands were accepted, and in 1962 the first band of missionaries was assigned to the Philippines. In 1999, the congregation counted 21 foundations with 105 professed sisters.


[M. E. ROMAGOSA]

**Congregation of the Mother of Carmel (Syro-Malabar).** The first religious community for women in the SYRO-MALABAR CHURCH, founded in 1866 by Bl. Cyriac Elias Chavara at Koonammavu, Kerala. Rev. Fr. Leopold OCD, an Italian missionary and the delegate of the DESCALCED CARMELITES collaborated in the foundation. After the death of Bl. Chavara in 1871, Fr. Leopold directed the community until his transfer from India. In the beginning, the institute admitted members belonging to both Syro-Malabar and Latin Churches. The community was divided into Oriental and Latin groups, following the ritual separation in 1887 of the Catholics under the Archdiocese of Varapuzha. The Oriental group had to face a number of difficulties during the following years until Aloysius Pazheparambil became director of the convents and, in 1896, vicar apostolic of Ernakulam. He strengthened the organization, provided it with a written constitution, and helped in the establishment of many convents. The Congregation continued as independent diocesan communities in various Syro-Malabar dioceses until 1963, when all were united into one Papal Congregation with one superior general residing at the Mt. Carmel Generalate in Aluva.

At that time, the original rules, modeled on those of the Italian Carmelite Sisters of the Third Order Regular, were radically revised and the name of the community changed from the Third Order of Carmelites. The rules underwent further revision in the light of Vatican II and the 1990 CODE OF CANONS OF THE EASTERN CHURCHES.

Members of the Congregation take simple perpetual vows and wear a brown or white habit, scapular and veil.

In addition to their principal ministries of education and Christian formation, especially of women and children, the sisters also care for the sick and destitute, engage in social and family welfare, and other similar activities. Their charism is defined as ‘‘to remain united to God in contemplation and consecrated to him in action.’’

From a small community within Kerala, the territorial boundaries of the Syro-Malabar Church, the Congregation has grown and expanded in Asia, Africa, Europe and the United States. By the end of 2000, there were about 6,000 members distributed in 19 provinces (12 in Kerala, 7 in other states of India) and 3 regions (all in India outside Kerala). The Generalate is at Aluva, India.


[A. M. MUNDADAN]

**CARMELITE SPIRITUALITY**

Carmelite spirituality is rooted in the *Vita Apostolica* movement of the 12th and 13th centuries and flowers with a particular brilliance in the 16th-century Spanish Reformation, 17th-century France and again in the late nineteenth and twentieth centuries. Traditionally Carmelite spirituality has focused very narrowly, interpreting its experience through the writings of the two great mystical Carmelite Doctors of the Church, saints Teresa of Jesus (TERESA OF AVILA) and JOHN OF THE CROSS. Scholarship has extended the field in two directions. There has been a serious study of the medieval tradition preceding the two Spanish mystics, a study which has not only shown the Carmelite roots of the two great Doctors but which can stand on its own as a valued mystical tradition. There has also been a serious theological reevaluation of the works of Thérèse of Lisieux, a 19th-century French Carmelite named Doctor of the Church in 1997, a reevaluation that has moved her teaching from popular piety to serious mystical theology. Other contemporary Carmelite writers, most notably St. Edith (Teresa Benedicta of the Cross) Stein, Blessed Elizabeth of the Trinity, and Blessed Titus Brandsma, have added to the substance of this rich tradition.

**Origins: The Primitive Carmelite Spirit.** The Carmelites must be located in the context of the lay hermit movements that arose in Europe during the late 12th and early 13th centuries. These movements, typified by the disciples of Francis of Assisi and by the various hermit groups of central Italy that were united in 1256 to form the Augustinian Hermits, were a product of the great...
of the Spanish Civil War, Bishop Donal Lamont and the Carmelites of Rhodesia/Zimbabwe. These are only the most famous. The modern era will provide as rich sources for Carmelite Spirituality as any era in the order’s past.


The rule of St. Albert, a medieval rule that has been little noticed by historians, shows the Carmelites leading an eremitical life and practicing perpetual abstinence, fasts, and silence. In the midst of the cella, the religious assisted at daily Mass “when this can conveniently be done.” Those who could read recited the psalms that “the institutions of the holy fathers and the approved custom of the Church assigned to each hour.”

The hermits dwelling on Mount Carmel had a particularly keen sense of the continuity of monasticism with the way of life of Elijah and of others of the Old Testament. The statement prefixed to the constitutions of 1281 may be taken to reflect the viewpoint of the primitive Carmelites: “From the time when the prophets Elias and Eliseus dwelt devoutly on Mount Carmel, holy fathers both of the old and new testament... lived praiseworthy lives in holy penitence by the fountain of Elias in a holy succession uninterruptedly maintained” (AnalOCarm XV, 208).

Mount Carmel, however, did not prove as safe a haven as expected, and the hermits began drifting back to the West in search of asylum. In 1238 some migrated to Frontaine (site unknown) on Cyprus, Messina, Marselles, and Aylesford and Hulne in England. In Palestine they established sites in the suburb of Acre and ultimately in Tyre.

The Carmelites brought with them from the Holy Land their own liturgical rite, a form of the rite of the Holy Sepulchre in Jerusalem. It received definitive form